CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

VOLUME II. NO. 10. NEW-YORK, SATURDAY, JANUARY 13, 1849. WHOLE NO. 62

CHRISTIAN AMBASSADOR.

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TERMS: $2 50 PER ANNUM, IN ADVANCE.

PUBLISHING OFFICE 140 FULTON STREET, SECOND FLOOR.

A LETTER FROM BOSTON.

BOSTON, January 1st, 1849.

Messrs. Editors—It has been commonly remarked by religionists, that the first day in the year is a suitable time for the formation of new resolutions, and the commencement of new and important plans. Business men, also, have regarded it as a period for the settlement of old accounts and the squaring up of old affairs. Both of these axioms have influenced me somewhat, to attempt the execution of a long cherished design of writing you a few lines.

New Year's day is more of a carnival time in the "Gotham" of America, than in this "city of notions." I remember distinctly the social festivities—the interchange of congratulations; the renewal of friendships, and the formation of new acquaintances, that so much distinguish the first day of the year, in New York. It would astonish some of the Knickerbockers to perceive here the entire absence of any of those peculiarities which are known to them on New Year's day. Here, each one is so intent on advancing his business interests, that the advent of a new year is scarcely perceived. Were it not for the reference made to the circumstance of the death of the old year and the birth of a new, by the clergy in their desks, and the press, I doubt whether a majority of the people here would be aware of the fact.

I regret this, for no holiday has seemed to me in times past more joyous or sacred, than new year's day. The propriety of halting in our career of trade, of suspending our schemes of gain, for a few hours, that the past may be reviewed, and the future calmly surveyed, cannot be doubted by any thinking, reasoning mind. The most heedless, and unthinking too, in a time of general hilarity and freedom, must have their minds impressed with the occasion, and perhaps be led to reflect on the great aims of life, and resolve to fulfil more faithfully the duties imposed upon us all. To me, it has always been a day of thought; it has always awakened in my mind emotions of a peculiarly solemn character. At the present time, particularly, my bosom is filled with thoughts of the past; for the year that has just died away, has been a year of momentous interest to me. It has been a period of trial; of physical and mental suffering. Its fleeting days have witnessed the sundering of some of the dearest ties of social life, as well as the production of the most poignant pangs of grief. The last earthly parent I had, one whose heart ever yearned in maternal fondness over me, has been called away by the relentless messenger, and now tenants the cold and silent tomb. One of the strongest bonds of life has thus been snapped, and another one added to those of heaven. The past year has been a checkered one to many, but to few more so than me. May its teachings be heeded, and the solemn lessons it affords, guide us into the path of wisdom and of peace.

You will naturally look for some word in regard to Boston matters, and Boston life. Well, the great theme here, seems to be *California gold*. The "fever" has taken hold of many, and hundreds are thinking seriously of turning their faces to that promised land. Gold! gold! is the cry. Business relations are affected by it. Religious interests are neglected, and all departments of life, feel its contagious influence. "The root of all evil," undoubtedly extends deep in the hearts of our fellow men. Those, who a few weeks ago were the pat terns of stability and discretion, are swayed to and fro, by the whistling wind from the region of gold. Farmers, merchants, lawyers, doctors, and mechanics, are wending their steps to the *El Dorado*, where it is supposed large fortunes may be realized in a single year.

It is not unlikely, however, in the opinion of many cool headed, thinking men, that disappointment will be the richest harvest that will be reaped. Accounts more recently received, represent that hordes of human beings of all colors, nations, climes, and characters, are flooding the golden ground. What the consequence will be, of the assemblage of such a vast multitude of men, incited by the most sordid desires, and moved by the most selfish of feelings, is not difficult to premise. Strife and bloodshed must be consequent, in a measure, of such a state of things. Were it not for the consideration that the "land of promise" abounds in *other* than mere mineral wealth, and that through the energy and industry of her newly acquired population, her deserts may be made to blossom, and her gardens to put forth their flowers, this gold fever, would be one of the deadliest scourges, and productive of unmingled ill.

I have said that the religious interests of the people have been affected by this cry of gold. Whether the present dearth in spiritual matters, among the various sects, said to exist is to be attributed *wholly* to this cause, it is not so easy to determine. It has no doubt exerted *some* influence, but many other circumstances have conspired to bring about among the churches a cold and deathly state.

A meeting of Unitarian Christians, was held last evening in the Federal street church, for the purpose of discussing the subject of the present depression of spiritual interests and the low state of the church. Hon. Josiah Quincy, Jr., Mayor of the city, presided. Speeches were made by clergymen and laymen, having for their object, an exhibition of the causes of spiritual langour, and the suggesting of remedies for the same. Some startling facts were narrated by Rev. Dr. Gannet, showing the universal apathy that exists among the sects. He attributed it, in part, to the recent political excitement through which we have just passed, and partly to the recent discoveries of the gold mines, which was increased by the extreme hardness of the times. Rev. Mr. Waterston followed in some very eloquent remarks, portraying the awful consequences of neglecting the spiritual interests of man, which he contended were real and supreme.

The statistics of crime for the last few months, he thought, were sufficient to awaken every Christian to a sense of the obligations imposed upon him to work. It is a notorious fact, that crime has increased in a much greater ratio, than the increase of population during the past year. Simultaneously with the decrease of spiritual life among Christians, has vice and crime grown in our midst. Places of vicious resort have fearfully increased. Dram shops and theatres are multiplying on every hand. The main cause of the decrease of morality or rather the increase of immorality, is the constant addition of foreigners to our population, among whom are many of vicious habits, and ignorant, depraved minds. To remedy this, the virtuous members of community must be actively engaged in promoting temperance and abating those pests of society, drinking shops, and gambling-houses. Every one can do something, and on none does the obligation to *do*, rest more fully than on the professing Christian. We hope that the year upon which we have just entered, may be characterized by new zeal in the cause of morality and religion on the part of Christians; for we are persuaded if they do their duty, and live up to their principles we will need no other influence, no other agents of reform. The Gospel is the only true lever of Reform. After a full trial of human schemes independent of the Gospel, men are beginning to realize that Christ was the only true and divinely commissioned Reformer, and his truth the only agent by which the salvation of man is to be effected or brought about.

One word in relation to our common cause. Judging from what we see and hear, the Universalist Congregations in this city and neighborhood are enjoying as good a degree of prosperity as those of any other denomination. The School-street Church, under the pastoral care of Father Ballou and Brother Miner, is enjoying a high state of prosperity; the same may be said of Father Streeter's Society, and Br. T. D. Cook's. The removal of Br. O. A. Skinner, from your city, is looked for with high anticipation by many of his old and well tried friends. We are satisfied that the interests of that society and of the cause generally, demanded his removal here. His re-settlement will have a decided influence for good in the Southern part of our city.

Br. J. G. Forman's Society, we found from personal inspection lately, to be exceedingly prosperous. I attended a Sabbath School gathering there lately, which impressed me very favorably in relation to his labours;—the tree you know is known by its fruits. May each one be filled with a more earnest zeal for, and devotedness to, the cause of truth—and may the close of the present year exhibit a harvest of souls rescued from error, vice, and crime, and multitudes singing hozannas to the saving grace of our common Father. D. H. P.

Original.

COMPLIMENTARY.

The peculiar circumstances in which we are placed in this part of the country, make it expedient for us to have much preaching of a doctrinal character. I gave notice on one occasion, that a lecture would be delivered in defence of the truth of the position assumed by St. Paul, that God "will have all men to be saved and come unto the knowledge of the truth." The principal object of the lecture was to prove that St. Paul *told the truth* when he uttered the sentiment I have quoted. As one of our friends was returning home, he was accosted by a stranger who had visited the church for the first time who after a very polite and friendly introduction, remarked that it was the *first* and probably the *last* Universalist Sermon he ever should hear; "because," he continued, "if I should attend that church again, I fear I should be converted to the doctrine, as it seems to me more scriptural and reasonable than any other, and as that would be a cause of domestic difficulty, I will remain as I am."

This remark was certainly very complimentary to Universalism, but not so to his friends, whom he thought would be offended with him for believing that, "As in Adam all die, even so in Christ shall all be made alive." I cannot conceive why any person should be faulted for believing our faith, for if there are any who desire it to be false, they certainly must have very wicked and malignant hearts, while on the contrary those who desire and believe in Universal holiness and happiness must be very merciful men and women.

Many of our opposers say that we believe Universalism because we *desire it to be true*; this being admitted, it shows that our *desires* are much *better* than theirs, and of course our *hearts* cannot be much *worse!* J. S.

Baltimore, Jan., 1849.

Original.

FIVE YEARS' RESIDENCE IN NEW LONDON, CONN.—NO 3.

BY REV. T. J. GREENWOOD.

In my last communication I spoke at some length, of the intolerance and duplicity, which prevailed in New London on the subject of Religion, at the time when I took my abode there; and I hinted that I might speak of the causes that conspired to produce and foster those evil spirits. In doing this, I shall, of course, "use great plainness of speech," and speak without reserve of facts as they presented themselves to my mind. And in the first place, let me say, that a *Law Religion* for a long time existed in that State—or rather a system of law, which made everybody in a pecuniary point of view, at least, the compelled supporters of the system of John Calvin, irrespective of their faith, or inclination; and the ministers of the religion of that sect were looked up to with a reverence, which was scarcely allowed to lift itself *above* them to any being as superior. And it was formerly the case, as I have been credibly informed, that the Legislature passed laws, that when any of the Clergy chose to be present at the sittings of the Legislature, their board should be paid by the State, as a compensation for the *good influence* they were calculated to exert on the framers of the laws for the State. In short, all things tended to give consequence to the "*standing order*;" and its ministers, removed but a single grade from heaven, in general estimation, were regarded as objects of the profoundest homage. This, for poor frail humanity, was a condition of things that could but foster an arrogance and pride which could easily degenerate into dogmatism and dictation—and when resistance even in the mildest form appeared, in any quarter, it was regarded as scarcely less than a direct assault on the prerogatives of heaven.

The Clergy of course would take sides with those by whom they were venerated and sustained; and would naturally use their influence to aid and stimulate them to every measure, to sustain the ascendency which they had gained by law. The Priests would be intent on inculcating the dogmas that wrought in the community the spirit of reverence and respect; and if a secession occurred, or a new sect arose, the rights of conscience were not inquired into; nor even the spirit of justice, or the Constitution of the Union consulted—but all were taxed to support the standing order, even though they believed its doctrines and practices wide, *toto cælo*, from the truth. If they refused to pay, their goods and chattels were distrained—their cattle sold from their

pastures, and their persons distressed and harrassed in every way, to coerce submission to the powers that ruled, and the minister, of course, rose in estimation at every surge of social commotion till he became the guiding spirit of the storm.

In a communication for one of our journals a few years since, I gave some account of a Religious sect, that had its rise in New London, called *Rogerines*—in honor of a Mr. Rogers, who was its leader. I then spoke of some of the seemingly mad pranks of that sect, as having their origin in a superstitious enthusiasm, which represented them in a ludicrous light. I am now strongly inclined to the belief that I was led, by an account of that sect given in "Barber's Historical Collections" of Connecticut, to do that sect some injustice, in attributing their conduct to strange whimsies that possessed their minds, through a spirit of religious enthusiasm; when, in fact, most of their movements were directed to oppose the unjust exactions that were made of them, as they believed, by the religious power then dominant! Since I wrote the article to which I now allude, I have conversed with some of the immediate descendants of those implicated, and am assured that, while they were doubtless tenacious of their views, and might have imbibed some singular ideas, and even have been the perpetrators of some unwise conduct, yet most of their extravagancies grew directly out of the persecution they endured, for refusing to yield support to the "standing order." For instance, when they were compelled by law to support what they believed to be wrong, they would go into the meeting-house, on the Sabbath, and claim the *right* to speak and be heard, as contributors by force to the support of the institution, and when ejected by force, as they were, they would manifest perfect passivity, and be carried out of the meeting by force of the dominant sect! At all events, the whole community were compelled to support the "standing order," and even exposed to fine for absenting themselves a given number of Sabbaths, in succession, from meeting, whatever might have been their conscientious belief. In these things, probably, originated that spirit which is even yet prevalent to a great extent, by that sect; and even each other sect, of a partialist faith, as it grew strong in numbers, seemed willing to come into the common arrangement, and manifest its exclusiveness and hostility to all who might oppose their course, or stand in the way of their growth. At any rate, facts which I shall take occasion, hereafter, to present, will remove all doubt from the minds of the candid, that a state of things existed *from some cause*, whether my conjectures of its origin are correct or not, which the generous and enlightened mind of the true Christian cannot but deplore.

At the time to which I allude, moreover, the city was just emerging from one of the wildest, most extravagant, and most deplorable scenes of religious, or rather irreligious excitements, that ever threw its blight and mildew over the condition of any people. A year or two previous to my removal to New London, the far-famed, and somewhat noted Elder Swan, became pastor of the first Baptist Society, and with his peculiar power, and in his peculiar manner, he had raised a literal *tornado* of excitement, which swept like wild fire over the community, bringing with it that evil which Dr. Lyman Beecher, once in his sober moments of judgment, predicted would follow the revival system, then about to be introduced into the progress-plans of the churches of New England—*to wit:* "Moral desolation and misrule." From a published statement of the movement, at the time when it was in progress, as well as reports from those who attended the meetings, I am certain that no pen can give an adequate description of the scene. It is easy, however, to account for the success in raising the excitement, as the result of a variety of causes. First, perhaps, that unreflecting state on the subject of Religion, of which I have spoken, had its full share in preparing the mind for whatever might seize upon its powers. Then, the peculiar excitability of a portion of the community, following the sea in the capacity of whalemen—proverbially superstitious, the children of commotion and excitement, and last, though not least, the wild and monstrous stretch to which the Elder and his satellites would permit their language to run, —which, to cool and reflecting minds, if it did not amount to blasphemy, even in the attitude of prayer, at least partook of every extravagance in recklessness, audacity, and rant, which the fertile and fevered imagination could give birth. Hundreds nightly flocked to the scene of wildness—and, early and late, the wild note of fanaticism would be heard—and, by the preacher, even his fellow sectarists, and believers in his darling dogma of endless woe, were denounced as "*hell bound*," "*ice bergs*," and "*Christless diabolians;*" and extravagance even ran mad, in hunting for epithets of bitterness and scorn, to heap upon the heads of the Universalists who were then erecting their church! The foulest calumnies were poured out upon them without mixture, and the wildest, and most improbable stories were related, and God was implored to "hang up the ghosts of the damned in their bed-chambers" to haunt them into getting *Religion!!*— But I will not attempt a description of the language uttered and the means used. Suffice it to say, that in the midst of strange commotion *converts*, in the persons of the most reckless, or youthful, were hurried off at the hour of midnight, at the first hour of their impression of *alarm*, to receive baptism in the river that skirts the city; and even night was made hideous with the shoutings of the throng. And so greatly would the preacher himself become excited, that I have no doubt that often times he unconsciously uttered expressions at which his own spirit would have started back with horror, could he have realized what he spoke!

Dover, N. H., Nov., 1848.

Original.

THOUGHTS ON THE DIVINE FATHERHOOD.

We believe that God is the Infinite Father; and it is to us a fundamental and most important truth. We certainly have the largest warrant from the scriptures for holding it. We suppose it to be the idea which Moses intends to convey, when in his account of the creation he represents man as formed in the image of God, made in his likeness. One of the prophets represents the Divine Being as calling the rebellious and wicked his "backsliding children," while another employing the intense form of expression, says, have we not all one Father? hath not one God created us?

It is, however, in the New Testament where the greatest prominence is given to this truth. In the single gospel by John, the term Father is applied to God several more than a hundred times. It is the peculiar term by which Jesus represents the Creator. The Divine Fatherhood is the idea in relation to God which he seems most solicitous to impress indellibly upon the hearts of men. He sometimes tells the multitude whom he addresses that God is their Father, in the most obvious and broadest significance of that term. And what can be more impressively taught than is this blessed truth in the Saviour's universal prayer—so that we cannot otherwise than be reminded of it whenever we approach our Maker with our supplications? As sinners, we are to draw nigh unto him with these gracious words:—"Our Father which art in heaven * * * forgive us our sins." He also tells us, that "one is your Father which is in heaven." The same doctrine is also dis-

tinctly and liberally taught by the apostles. God is by them called "the Father of spirits"—"the Father of mercies"—"the Father of glory"—the Father of all; he is declared to have made all nations of one blood; and men are called his offspring, his children, and are said to be the objects of his love and care. It is, then, on the most abundant and legitimate proofs, that we receive this great truth as fundamental in our religious belief.

God, then, is the Infinite Father, by which we understand, not that he is the Creator of man only, nor his Preserver and Benefactor, but that he is more; that he sustains a far more intimate and interesting relation to him—the relation of the parent to the child, and of the spiritual parent to the spiritual child. The human soul is the offspring of God, the Infinite Soul. It bears his impress; it bears his likeness; is partaker of his essential nature, and lives in the life of his own immortality.

It is the same kind of power that enables the soul to think, and know, and love, that enables God to think, and know, and love. God has made the soul to have life in itself—that is, has made it a distinct individual power of thought, and reason, and love. It has conscious individuality. It is not independent, but distinct. It is of God, but not a part of his personality. It dwells in the body without being any part of the body; it simply employs that organism as its temporary abode and instrument; it can therefore live when its tenement, its instrument, breaks in pieces and is scattered in dust. "There is something in us," says Sir Thomas Browne, "that can be without us, and will be after us; though it hath no history what it was before us, nor can we tell how it entered us."

God, then, is our Father; and not ours only, but also every man's; and every man's in precisely the same sense that he is ours. This we would say emphatically, that he is our Father, and yours, in the same sense that he was the Father of Paul and John—and for the same reason, that he created us in the same likeness that he did Paul and John. For the same reason that he is your Father and ours, he is the Father of every man. It was man—not a man—not men—but *man*, universal man, that he made in his own image.

This relation which God sustains to man, and which we call parental, it is hardly necessary to observe, is a natural relation; it is not accidental nor conditional, but it comes from the nature of the beings whom it concerns. It depends alone on the fact that God creates man in his own moral likeness. If the relation be natural, then, unless the nature of God change, it must be indestructible, and the human soul will live while its Author lives. Thus the Infinite Father has also impressed his own eternity upon the nature of his child, and the relation of parent and child must abide eternally.

This is a fact of the greatest significance, and leads the mind on to the most cheering conclusions.

If any here go back and doubt the extent of ground which we have, in the outset, assumed, we ask, then, what is meant when it is said God is the Father of the human family? Is it not meant that he created them as a Father, influenced in that momentous work by the spirit of a Father; that he regards and cares for them as a Father; that he disciplines and educates them as a Father; that natural moral relations subsist between himself and them, which can never be dissolved without his ceasing to be a Father? If all this, and more, be not meant, then the language which sets forth the doctrine of the divine paternity is to us unintelligible; we are deceived, and father does not mean father when it relates to our Creator and Judge. But such a mockery of our reason and hopes cannot be concealed under some esoteric import of the word most familiar to our thought and experience. No, indeed; God is our Father in the purest and loftiest significance of that endearing term. And because he is the Infinite Father, "he loves us with an energy like that which upholds the universe," for he loves from plenitude. How welcome, how blessed, are the thoughts which this truth brings home to the soul! How passing utterance the emotions it inspires in our deepest heart! If there were no other revelations, would not this be enough to inspire us with cheerful hope and confiding trust, and in the seasons of sorrow and tears to afford strong and abiding consolation? To the troubled soul the hallowing thought that God is its everlasting Father, comes like healing words, dropping in sweetest music from the skies.

We will conclude our thoughts on this subject in another article. H. B. S.

THE RESURRECTION.

BY A. A. THAYER.

Dark and thorny was the life of those first few disciples of Jesus. Their life-dial marked its hours in grief and tears. Yoked with their destiny were the most rigorous and self-suffering hardships. But though the darkness was thick without and around them, yet there was light within—a milder joy-bearing light which kindled there on the altar of the heart and lit up the inner man with the mellow rays of Paradise. This was the light of immortality, the blessed effulgence of a life to come. O, it was a warming sun-beam streaming down from the kind bright heavens to melt the cold gloom of the soul. And, whether harrassed by the populace, parching in the flame, or rotting in the prison house, that same soft light was ever there; ever did it gladden those bleak hearts and send up through their whole existence the glad rich rays of eternity.

This! this it was, which made them laugh at calamity, and be glad in tribulation.

'Ho,' say they, 'this light affliction is but for *a moment*, and worketh for us a far more exceeding and eternal weight of glory.' Let the storm rage; let the faggots be kindled; let the flame seer itself in grim rage, and lick with its fierce fire-tongues these lashed bodies and crumble them in dust; we will still rejoice. "For we *know* that if our earthly house of this tabernacle were *dissolved*, we have a building of God, an house not made with hands, eternal in the heavens."

What 'glad tidings' these, to those who 'through fear of *death* were all their life time subject to bondage.' How fraught with consolation to the mourner! How cheering to bereaved relatives and weeping friends! Oh! that heaven were opened and the ministering angels permitted to pour this healing cordial into the big black heart of this toiling, sorrowing, sinning world! Here are no harrowing doubts or tormenting fears to worry to death the poor sick soul; no appalling horrors to lacerate the torn bosom; no midnight gloom to obscure the royal light of Paradise; no shutting up of heaven's windows; no limiting with bars and bolts the *grace* of God; no severing of heart from heart, and kindred from kindred; 'no bed for *me* in heaven, and rack for *thee* in hell.' No, no! for all shall be as the angels of God; all shall be *full* of glory.

For many, many dark centuries was this hope of immortality denied the world. Through the whole period from Adam to Moses, from Moses to Malachi, there was no *sure* hope.

But in that Bethlehem-manger was cast the germ of immortality! It throve and grew; and now the fruit thereof is found in every clime; is made the spiritual food of half a world. Now, when 'age creeps on apace,' or the weak and jaded form tells that 'the man is sick;' *now*, when the crazy tenement is hastening to the tomb; when the walls and roof are crumbling, and

the poor and anxious soul peers out through its two windows, and puts to itself this strange last question —"*Where am I going?*" the glad answer comes—"We know that if our earthly house of this tabernacle were dissolved, we have a building of God,an house not made with hands, eternal in the heavens."

Original.

POEMS,

BY JOHN G. WHITTIER; ILLUSTRATED BY H. BILLINGS.—BOSTON: B. B. MUSSEY & CO.

——— "Was it right,
While my unnumbered brethren toiled and bled,
That I should dream away th' enchanted hours
On rose-leaf beds, pampering the coward heart,
With feelings all too delicate for use?"

S. P. COLERIDGE.

America has many real Poets. Among the most gifted of these stands Whittier. His style is widely different from that of most writers of verse. Bryant excels in the philosophical and descriptive. His word-paintings are most accurate daguerreotypes of Nature. Longfellow is celebrated for the dreamy beauty in which he clothes his ideas. His pictures are exquisitely wrought, and they linger in the halls of the heart like the memory of some sweet dream. Willis' forte *was* tenderness and naturalness. His later efforts are far from a realization of what his earlier productions promised. Whittier's prominent Characteristics are boldness, energy and feeling. What he gives to the public is sure to meet with a welcome reception from all who have a love for the beautiful and the true. He has a clear head and a warm heart, and his exalted songs find a ready response in every generous soul. His love of freedom, his country and his race, is deep and earnest. Injustice and oppression of every form, are to him the most direful evils that afflict humanity. His soul abhors and cries out against them with an earnestness and enthusiasm that evince a nobility of soul rarely found among men. His poems on Slavery and Reform will perform a glorious mission. While the thunders of misguided enthusiasts will provoke only ridicule and contempt, the "still small voice" of his noble lyrics will steal insensibly into the heart of the wrong-doer, and awaken conscience from her death-like sleep. "Palestine," "The Vaudois Teacher," and "Gone," are among the finest things we ever read. We cannot resist the temptation of copying entire the exquisite Proem, the only preface to the volume:

"I love the old melodious lays
Which softly melt the ages through,
The songs of Spencer's golden days,
Arcadian Sidney's silvery phrase,
Sprinkling our noon of time with freshest morning dew.

Yet, vainly in my quiet hours,
To breathe their marvellous notes I try;
I feel them as the leaves and flowers
In silence feel the dewy showers,
And drink with glad, still lips the blessings of the sky.

The rigor of a frozen clime,
The harshness of an untaught ear,
The jarring words of one whose rhyme
Beat often Labor's hurried time,
Or Duty's rugged march through storm and strife, are here.

Of mystic beauty, dreamy grace,
No rounded art the lack supplies;
Unskilled the subtle lines to trace,
Or softer shades of Nature's face,
I view her common forms with unanointed eyes.

Not mine the seer-like power to show
The secrets of the heart and mind;
To drop the plummet-line below
Our common world of joy and woe,
A more intense despair or brighter hope to find.

Yet here at least an earnest sense
Of human right and weal is shown;
A hate of tyranny intense
And hearty in its vehemence,
As if my brother's pain and sorrow were my own.

Oh, Freedom! if to me belong
Nor mighty Milton's gift divine,
Nor Marvel's wit and graceful song
Still, with a love as deep and strong
As theirs, I lay, like them, my best gifts on thy shrine?

Amesbury, 11th Mo., 1847.

The mechanical execution of the work is unusually elegant. The paper fine, the print pleasant to look upon, and the engravings in a high style of art. Altogether the book is one of the most inviting and excellent of the season.

J. LUMBARD.

Original.

THE SUSQUEHANNA ASSOCIATION, vs. ANIMADVERSIONS OF BR. BALCH.

In the Messenger of Dec. 23d there appeared an editorial article written by Br. Balch,animadverting in pretty severe terms on the doings of the Susquehanna Association at its session in October last. All that is deserving of notice in that article is embraced in the following statements. 1. "The test of fellowship established by the Boston, New York, and other Associations is no new thing, but on the contrary has always been in force in the Universalist denomination. 2. Said test is no more than reasonable and just. 3. The Susquehanna Association in the test which it recommends actually proposes to establish a *stronger creed* than the one it disapproves, insisting upon more than the New York or Boston Associations ever dreamed of insisting upon."

On each of these statements I propose to offer a few brief comments.

1. The test established by the Boston Association requires a belief in the New Testament account of the life, teachings, miracles, death, resurrection and ascension of Jesus Christ. That of the New York Association requires a belief in the Bible as a direct, special, and sufficient revelation from God to man. These tests, although couched in different language, amount to about one and the same thing. According to their evident meaning every person who would receive, or retain the fellowship of these bodies as a preacher, must first sign an instrument by which he endorses the English version of the Bible in all its parts as a direct and special Revelation from Heaven. The only proof that such a test has always been in force in our denomination presented by Br. Balch, is the fact that at "every ordination a man is appointed to deliver the scriptures as containing a *Revelation from God*, and the candidate receives them as such." The fact here alleged we by no means dispute. But may not an individual receive the Bible as *containing* a Revelation from God and yet not endorse the whole contents of that book as such? That it has been thus received by many is a truth beyond dispute. The writer knows of several preachers in the Universalist denomination who never have and probably never will en-

dorse the whole contents of the Bible as Divine Revelation. But more on this subject presently. We leave this point with the simple inquiry, if this test has always been in force in our denomination, what necessity was there for any action of the Boston and New York Associations on the subject? They had only to enforce a test which was already in existence,and their duty was done.

2. That the test under consideration is not a reasonable and just one, we will now give our reasons for believing. 1. It requires an endorsement of that which every man who is well informed on the subject knows is not true. A special Revelation from God could contain no contradictions, inconsistencies, mistakes, discrepancies nor errors. But king James's version of theiBible does contain all these,therefore,it is not in all its parts a Revelation from God. 2. It requires an endorsement of that to be true which no man knows to be so. There are several books contained in the Bible of which no man knows at what particular time they were written nor by what particular persons. That the contents of these books were supernaturally communicated to the world cannot therefore be proved, and to require men to say that they were, is to require them to testify to that which they know nothing about. 3. It requires us to endorse that for truth which is very doubtful. There are some books in the Bible the authenticity of which is very doubtful. But this test requires us to endorse them as canonical and as constituting a part of Divine Revelation. In the light of these facts, we leave the readers of the Messenger to decide whether this test is reasonable and just or not.

3. The *creed*, as Br. Balch calls it, established by the Susquehanna Association he finds no fault with. He will not dispute that every article contained in it is taught in the Bible. How can it be true then, that we have established a creed such as the New York and Boston Associations never dreamed of, when the test established by those bodies requires an endorsement of the whole contents of the Bible, as a special Revelation from God? Our creed, if it may be called a creed, embraces no more articles than are ackowledged to be true at least in the abstract by all believers in the Bible, of every name and sect in christendom. We regard them as constituting the basis of all true religion, as constituting the fundamental doctrines taught by Jesus Christ, and a firm belief in them and practice of them we think is all that is requisite and necessary to entitle a man to our fellowship as a Christian. Whether inspiration is natural or supernatural, the Bible a special or general Revelation, miracles the productions of natural law or violations of natural law, we regard to be questions of a merely speculative nature, and in relation to them we would therefore leave every man to be "fully persuaded in his own mind," E. E. G.

Prompton, Dec. 25th, 1848.

Foreign Correspondence.

LETTER.—NO. XXVII.

GENOA, Monday, August 28, 1848.

From Aoste we proceeded by voiture down the valley of the Doire, amid scenes the most awfully grand, constantly varying, but never tiresome, except when looking at the lords(?) who tenant the soil. The villages along the way are crowded between the hills, leaving, in some places, barely room for a single carriage to pass along. Here are seen people at work by the doors, at different kinds of business; women spinning with a distaff under their arm, twisting the thread with their fingers, and winding it on a bobbin which twirls around with the thread, the same as in the days of Solomon,when he said of the good woman, "her hands lay hold of the distaff." Many of them have goitered necks, the most revolting to look at, and not a few are Cretans who hold out their shrunk hands, and turn towards us their doleful faces and sunken eyes in muttering entreaty for a few cents. Along this route is produced some of the finest wines of Italy, *it is said.* In one or two cases I tasted of it, that I might judge of what passes for *first rate wine* in the land of its production. Really, if this is what people learn to love,I shall never be a wine-drinker, for, with few exceptions, it tasted no better than sour, weak cider.

The only objects which claim particular notice in this route, aside from the most sublime and terrific scenery all the way, are the pass of St. Germain, where the road is cut out of the solid rock several hundred feet above the foaming river, the rock itself overhanging the road for several rods. On a small surface, in one of the curves of the rock, is an inscription in Latin, saying that this, work was originally Roman, was repaired by the Monks of St. Bernard, but the king of Sardinia, by adding two lines above and one below, has taken the glory to himself. On the top of the rock above are the gray old ruins of St. Germain, a chatteau, which, in feudal times, commanded this defile, of which many dark and bloody deeds are told, as having been perpetrated by the Brigands who tenanted it. It should be remarked here, that in every commanding position along this vale, there are the ruins of old feudal castles, of which strange tales are told. The strongest of these, and the only one now occupied as a fortification, is at Bard, where the mountains contract so as to leave barely room for the river and road, with a lofty eminence between them on which the fort is built. It was here Bonaparte, after crossing the Alps, was well nigh repulsed, and cheated of the glory won, shortly after, on the bloody field of Marengo. He continued to raise cannon upon a point of the mountain by which he so diverted the attention of the garrison, that he was able to march his troops into the city under cover of night; and then he raised a cannon to the belfry of a church by which he commanded the gate of the castle, and thus compelled a submission. Lately, the fortress has been much strengthened, so that it it is now considered impregnable.

Just below Bard, the road passes down a declivity hewn from the solid rock by the Romans, out of which an arch is also constructed in the peculiar style of that nation. A little farther on, we pass the village of Donas, and by an old Roman bridge thrown over the Lys by a single arch, considered one of the finest specimens of the kind in upper Italy. Soon after the dale widens out, and in three leagues we emerge out from the secret chambers of the Alps upon a broad and beautiful plain, which sweeps off to the south-west, and the whole broad and beautiful Italy is before us.

We did not reach Ivrea till 9 o'clock, and for an hour it had been quite dark. Our team was pretty thoroughly jaded out, and the Veturino had used up his whip, stick and all, so that our speed was none of the swiftest. Several rather suspicious looking fellows, companies of discharged soldiers, and others, met us, and our driver kept a pretty sharp look out for our baggage, by which our our Boston friend became somewhat alarmed. We arrived, however, unharmed, having suffered no more than travelers generally do who wish to magnify the dangers they encounter, in order to cover the chagrin they feel for their cowardice.

Thenext morning, at 4 o'clock, we left for Turin by diligence, where we arrived at 10 the same forenoon. This ride was delightful. I never saw a more charming

spot of earth, so far as the surrounding scenery was concerned. We passed over a continual plain, completely surrounded by mountains except on the east, many of which were perfectly white with snow, Mount Blanc and Mount Rosa towering above all the rest, while the vale where we were contained ripened fields of corn, immense fields of grapes, trelissed upon mulberry trees from which the silk-worm is fed. Before us were some smaller hills raised up in the midst of this vast plain on the point of which stands the convent with three domes somewhat in the style of the Capitol at Washington.—There are no fences beside the road, or through the fields, but the whole country is divided into small fields richly cultivated. At Chivasso we squeezed through a street completely filled with goods and people, it being the great market day of the place. It would seem all the cattle, produce and people, for twenty miles, had been gathered in the streets, and the goods from the stores also turned out. Here we came upon the great road from Turin to Milan, and on the way we met multitudes of soldiers, and several prisoners of war. The roads in Italy are all beautiful, but this is far superior. Men are stationed all along with ladles for the purpose of sprinkling the road, from a little stream which runs on one side in a small ditch cut for that purpose in the road itself, above that which forms a part of it.

Turin is a beautiful town, its streets are regular and neat, its buildings handsome, many of them splendid, and every thing wears an appearance of freshness and prosperity I had not expected to see in this country. We visited its gallery of paintings, its Cathedral, and several other interesting places, and saw enough of it to have a general idea of its character. We hesitate not to call it, every thing considered, one of the fine cities of Europe; in appearance very much like Berlin. Its position is much handsomer, having a view of the distant Alps on the north and east, and the Appenines on the south, with a fine country around. We left Turin in the evening by diligence, for Genoa. The scenery, as long as we could see, was very charming. We gazed at the Alps and at Mt. Blanc till the last rays of light faded away and we bade a sullen farewell to his snowy locks, which have not been ruffled by human foot, this year—thanks to poverty. I should say the view of the snowy Alps about Mt. Blanc, is far more grand from the south than the north, while that of the Bernese Alps is the reverse. W. S. B.

A HAPPY OLD FARMER.

Said a venerable old farmer of eighty years, to a relation on a visit to him: "I have lived on this farm for more than a half a century. I have no desire for change my residence. I have no wish to be any richer than I now am. I have worshipped the God of my fathers with the same people more than forty years. During that period I have scarcely ever been absent from the sanctuary on the Sabbath, and have never lost more than one communion season. I have never been confined to a bed of sickness for a single day. The blessings of God have been richly spread around me, and I have made up my mind long ago, that if I wished to be any happier, I must have more religion than I have at present."

PICKLED CABBAGES.

Take the heads of red cabbage, and quarter them. Then pack them in a cask or stone ware vessel, giving each layer a good sprinkling of salt, and place some weight on them. After remaining about a week, prepare some vinegar by adding to each gallon one ounce each of mace, cinnamon, and black pepper, and a small bit of alum. Heat the vinegar scalding hot and pour over the cabbage. When cool, tie over or cover the top of the vessel, so as to keep the contents from the air as much as possible.—*Morgan Chronicle.*

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, JANUARY 13, 1849.

S. C. BULKELEY & CO., Publishers.

UNITARIANS AND UNIVERSALISTS.

We noticed, last week, an article in "The Independent" upon the subject of the late ordination in Hollis-street, Boston. Several other Orthodox Journals have made their comments in terms equally narrow and unkind. The wonder seems to be general. But why should they be astonished? While they are using every means to effect an 'alliance' with doctrines, not many years ago, reputed dangerously heretical—even admitting German Rationalists to be members of their great "Exeter-Hall Meeting"—why should they marvel that two denominations, whose doctrines and sympathies are vastly more congenial, should become gradually attracted together? There is little more than a name to divide us. Our union which, in the nature of things, is inevitable, is not produced by any sinister purposes; it is not the result of a *plan*—a devise to strengthen the influence of Liberal Christians, or to guard ourselves from the incoming of opposing doctrines. It is simple, easy, natural, inevitable. Two denominations, so nearly at agreement cannot long remain apart. The Unitarians of England, who are, almost without exception, Universalists, cannot understand why we are not already blended into one communion.

The article copied last week from the "Christian Inquirer," the Unitarian paper of this city, presents the case in a fair light. We are free to admit that the origin and social position of our Unitarian brethren, has been, in some respects, different from ours; but not necessarily more favorable to a hearty religious earnestness, a critical and thorough investigation of the sacred Scriptures, or a sounder and more rational system of theology. The early preachers of our faith, broke away from the errors and abominations of old-fashioned Orthodoxy, and with such light and implements as they had, went to work to tear down the old and build up a new system. Like the framers of our Republic, or an infant child, their first motions were, perhaps, irregular and awkward, their productions crude, and, for a time, unfinished. Some retained fragments of the old, which they toiled to construct into the new. Others built on the old foundation entire—total depravity, vicarious atonement, &c. Relly, Murray, Huntington, Winchester, and some others, were of the number. In time, these old corruptions were cleared away, and the teachings of the Bible became plain, and were adopted and followed as their guide. Changes have taken place in the views and practices of our denomination. We are sworn to no standard except the Gospel; and that has been so long misinterpreted, so many weeds have grown up with its doctrines as taught by the Church, that much time and care has been requisite to come to a knowledge of the simple truth.

The Unitarians, on the contrary started out with a rejection of a few fundamental doctrines, but clung fast to the name, forms, fellowship, and reputation of the old method. But, gradually, the cord that united them, has been frittered away, and the alienation has increased. Following out their first principles, they rejected, one after another, the articles of the old creed, and approximated towards a likeness to the Universalist faith, as that had been approaching to the Unitarian. But the precision with which all their movements were regulated, greatly hindered

that zeal and devotion which marked the history of our progress. They may have been too conservative, we too radical. Such is the common course of things. No matter. "Forgetting the things which are *behind*," let us look to the duties of the present hour, and hope for a better future. The tendency of both denominations, like the spirit of our age and religion, is towards union. And every good heart, every Christian soul, must rejoice at it.

We agree most cordially with the Editor of the New York Observer—who, by the way, says many *good* things as well as some rather severe and uncharitable. He says, "We feel a strong assurance that the tendency of the times is toward union rather than division; that while denominational interests are important and should be guarded with becoming zeal and means, the number is daily increasing of those who desire earnestly to see closer union among Christians of like precious faith. Party leaders, manufacturers of public opinion, and those who get their gain by defending their own little encampment may express a different judgment, but the mass of intelligent, catholic, warm-hearted Christians, are in favor of those broad liberal principles that embrace the whole of Christ's family, and contemplate the union of those on earth who hope to be united in heaven."

These last words are excellent. We like them much. A better authority says: "Every man that hath this hope in him purifieth himself even as he is pure." We hope to meet all men redeemed from error, sin and death, and "be united in heaven" with them, in a state of perfect holiness and bliss, and hence we desire a union on earth upon the same principles, approximating to them as fast and as closely as we can. W. S. B.

SUNDAY SCHOOL FESTIVAL.

The Sunday School attached to the First Universalist Church in Buffalo, held its first Festival, on the evening of the 25th ult. The session room, (about 48 feet square,) was handsomely decorated with evergreens and well lighted, and a table some 40 feet in length, was spread with those holiday refreshments so peculiarly gratifying to children.

In the centre of the room stood the Christmas Tree, loaded with "horns of plenty" filled to the brim with choice and various confectionary, for teachers and pupils.

At 7 o'clock, P. M., the school was conducted by the Superintendent, Mr. C. W. Brown, from the body of the Church, to its station in the Session Room—each class (some 30 in all) preceded by its Teacher. The quiet and orderly manner in which this little preliminary was conducted, evidently made a very favorable impression upon the audience. After a momentary pause, the usual service for opening the School, was read from Balch's Manual, the superintendent leading, and the school making the responses. Then followed a hymn by the Teachers and Pupils, succeeded by a prayer from the Manual, when this part of the exercises was closed by another hymn.

The Pastor then gave a concise account of the Christmas-Tree, referring to its moral and religious uses, in illustrating the freshness and permanence of Divine Providence, and the abundant mercy of God in the Gospel, by the Christ-child.

Immediately after this, *seven* little girls, appropriately dressed, came forward and performed (if that is the fitting word) in a spirited manner, the beautiful and favorite piece, by Rev. A. C. Thomas, called the Rainbow.

The children were then furnished with refreshments from the table, and each was made glad by a well-filled horn from the Christmas-Tree. They were then dismissed, being "as happy as happy could be,"—and the table was again replenished, and coffee served to the company of visitors.

Thus ended the Sunday School Festival. The general appearance of the School, the prompt and decorous manner in which it performed the part assigned to it, were highly praiseworthy, and received the praise of the large company present. Its moral effect will probably be felt and acknowledged for many coming years. S.

MYSTERIOUS ANNOUNCEMENT.

We cut the following from the New England Correspondence of the "Advocate and Journal" of last week.

"A brother, who was formerly a Universalist preacher, but is now on probation for admission into the Methodist Episcopal Church gave an affecting account of his reclamation from Universalism, with which he was seduced in early life, and of which he was a preacher twelve years. A thorough acquaintance with that sect gave him the discovery of the direct and inevitable tendency of Universalism to impiety and irreligion, and compelled him to renounce it as heresy and apostasy. He read to me, in private, a manuscript of eight lectures, written by him on that subject, which fully sustains all the disclosures of the ungodliness of Universalist preachers and societies recently published in the work of Rev. Matthew Hale Smith. The public will be astonished, if not surprised, by the exposure of the avowed doctrines, and undisguised practices, which are common in that apostate sect."

If we may credit the above, it would seem that M. H. Smith is no longer to be without a rival in the work of vilifying and traducing Universalists. But who is this mysterious personage, that is seeking to ingratiate himself into the favor of the partialist community, and of his Methodist brethren in particular, by endorsing the stale slanders of Smith? The withholding the name in this instance, is not a very favorable indication, for where men prefer darkness to light it is not difficult to understand the reason of their preference. An honest or a worthy man certainly would not be prowling about in the dark in this way, leaving a denomination with whom, as this writer alleges, he had been associated, as a preacher for twelve years, and joining the Methodists, and holding forth in their conference meetings, without giving his former brethren any notice of his change of views. It is true that such a course is not without precedent, for it has been proved that the notorious Matthew Hale Smith, preached and received his salary as Universalist Minister, for several years after he had written his sermon renouncing Universalism, which sermon comprises the substance of what is contained in his work entitled "Universalism not of God;" and we know of at least one other instance in which a similar degree of duplicity was practiced. We think the public will agree with us, in saying, that no honorable or Christian man would pursue such a course as that and it is quite certain that no *honest* man could do it.

Who this nameless apostate may be, we have no means of ascertaining, since no announcement of such a withdrawal from our ministry has been made in any of our public journals, within our knowledge, and had so important an event occured we think we should have known it. If then, it be not altogether a fictitious personage, as we are almost led to suspect, from the singular manner in which it is announced, it must be some one that is treading very closely in the footsteps of "his illustrious predecessor," not only in apostacy, but in duplicity and falsehood also; else why has he proceeded so stealthily in his work?

As to any disclosures he may make of "horrible wickedness" among Universalists, we agree with the writer above quoted, in thinking that it "will astonish if not surprise the public," as the public are very apt to be both surprised and astonished at what is unusual, and of rare occurence. But we would remind that writer that such things have become so exceedingly common among the Methodists, that the public would hardly be surprised at any thing they could do. Scarcely a week passes, without bringin

to light some case of clerical villainy among them that would put the "world's people" to the blush, and the disgusting details of which spread out in the public journals, have done more to corrupt the morals of the youth of our country, than all the theatres and brothels in the land. And yet nobody thinks of being surprised at it, because such things are of such frequent occurrence, that the public seems to expect them as a matter of course. Witness the cases of Avery, Maffit and others. We hope not to be provoked to enter into further details in proof of this assertion. It is exceedingly painful to us to refer to such things among professed Christians, and we only do it, when driven to it in self defence, and in order to cool the lust of scandal. S. C. B.

ON MIRACLES.

To the Editor of the Magazine and Advocate.

Br. D. Skinner:—In my inquiries concerning the views of Dr. Credner, I think the word *all* should have been omitted in the question "Does he believe that miracles have been wrought in violation of all the laws of nature?" Possibly the word *all* might have been carelessly inserted in the manuscript, when copied for the press, but I think not.

In your note upon that inquiry you say, "We know of no consistent Universalist, or Christian, who takes the position that miracles are *a violation of all the laws of nature.* Now I find a labored and interesting article in the Universalist Quarterly and Review, from the pen of Br. T. J. Sawyer, Vol. iv. pages 355—6, where he says, "There may be many grounds of choice, yet I confess that I should, without hesitation, call a miracle supernatural, preternatural, contrary to nature, a suspension or a violation of natural laws. Neither of these terms express all that constitutes the distinguishing characteristics of a miracle; but they all seem to me to express some fact in the case." Now Br. S., does not the above language teach that miracles are a violation of the laws of nature; and is not my question heretofore published, pertinent? Is not Br. Sawyer an "*understanding Universalist or a Christian?*"

J. Baker.

REMARKS ON THE ABOVE.

The brief article above from Br. Baker, was intended for the last number of the previous volume of the Magazine and Advocate; but as that number was issued more than a week before its date (on account of the removal of the publisher to New York,) it did not reach us in season for that number.

In relation to the previous article to which this relates we would inform Br. B. that we faithfully followed his copy, and that contained the word *all* just as it appeared in our columns. It might have been, probably was, a mistake of his in transcribing or copying for the press.

In relation to the language of Br. Sawyer, quoted from the Quarterly, we remark that it is different and stronger language than *we* should use to express our views of the same subject. He may, and he may not mean worse by it than we should be willing to admit in point of fact. We should certainly so far agree with him as to "call a miracle supernatural, preternatural," and in adding, as he does, that it is "contrary to nature, a suspension or a violation of natural laws," he may mean no more than that it is contrary to, or a violation of, all we know, or of all our ideas of natural laws and their operation. If so, we might not differ. But he may mean worse; and if so, he has as good right to his opinion as we have to ours. It is certain the article in which the above language is found, is a very able article, and with the arguments and general views advocated in it, we are well pleased. Before pronouncing a miracle unqualifiedly contrary to, or a violation of the laws of nature, *we* should want to be certain that we understood all the laws of nature; (though Mr. S. does not say *all* the laws of nature;) but how little do we really know of the laws of nature? What are the laws of nature, but simply the *will of the Creator,* or the way in which *he chooses nature shall operate*? And can he not, for sufficient reason, or a specific purpose, as easily suspennd those laws or vary their operation, or will a different result, or the same result by a different process as to will the common result by the usual method? Whenever he does so, we call it a miracle. We all know the method in which mankind are now brought into life and become inhabitants of this world; and we all know equally as well that the first human pair could not have come into the world in the same manner—i. e. by human parentage. Hence we say the first human pair were created as brought into the world by miracles; and yet we would not say it was a *violation* of nature or nature's laws, though contrary to their usual or common operation, and certianly *above* them. That a man born blind should after the lapse of thirty years, have his sight restored or given to him, and that another one who had been dead four days should be raised up to life and consciousness again and restored to his friends, may not be contrary to, or a violation of nature, in one sense, in another sense it may be so regarded; but at all events, it would be miraculous, because above and beyond nature and all that we know of nature's laws.

In regard to Dr. Credner and his views of the Bible and miracles, we know not (nor can we say whether Br. Sawyer does) precisely what they may be; but from the article recently published in this paper from Br. Balch, describing his interview with Dr. C., we are led to think favorably of him, and do not apprehend that he is tinctured with that kind of German Rationalism that rejects the Bible or the miracles there revealed.

D. S.

The American Metropolitan Magazine.—Edited by William Landon, published by Israel Post, No. 259 Broadway. A new monthly of light literary reading, to be handsomely illustrated with fine engravings by American artists and from original designs, and filled with articles written expressly for the work by "the most eminent writers of the country. A new feature in the work will be a serial illustration of the life of Washington." The number before us is well filled with interesting reading, with three beautiful engravings from designs by Mattison. We bid this new claimant for public favor a hearty welcome and wish it abundant success. Terms $3 00 a single copy, or two for $5. Address the publisher.

"Green's National Guard."—We have received the first number of a large and handsomely printed sheet with the above title. It is to be mainly devoted to the exposure of the evils of *Gambling,* and the suppression of that vice. Mr. G., himself a reformed Gambler, has done good service to the community in time past, by his lectures. He now comes forward boldly and publicly, to do what he can by means of the press to remove a great and growing evil. He deserves to be well sustained. We hope he will be.

The Quarterly.—We forgot to say last week, that Dr. Ballou has given notice that the *first* number of the next volume of the Quarterly will not be issued till the first of February.—Now is the time to subscribe for that excellent work.

THE CREED.

On another page will be found an article explanatory of the Susquehanna Creed. Our brother will perceive we have stricken out his appropriation of certain phrases to his Association. If he will re-read our article he will perceive that the objectional terms refer to *individual* cases. The best reply we can make is to exhibit the "bone of contention," by publishing the terrible *'creed'* of the N. Y. Association. Our readers may see what wicked and bigoted acts have been done to enslave the minds of our preachers, which have received the severe condemnation of our sister Association. We hope they will take the trouble to compare the CREED with Br. Guild's article, and see if it is such a wicked and unreasonable thing.

We would simply remark that the "necessity" which called forth the expression of what had always been understood to be the faith of our ministry, was the fact that there were both here and in Boston a set of young preachers who claimed to be in our fellowship as *christians* who rejected the foundation and authorities of christianity, and preached "another gospel" founded upon other authorities—on a new "Revelation" which they set up as superior to the gospel of Jesus Christ. We felt it our duty to say to the world that we have no fellowship with such pretensions, and are not answerable for the conduct of those who depart from the faith of Christ. We said nothing about "endorsing the English version." But we washed our hands of those vain assumptions, that ignorant and untaught young men could make or had made "Revelations" which we, as a denomination, were willing to substitute in place of the teachings of prophets and apostles, as taught in the Bible. That is all.

W. S. B.

Whereas, by common consent, faith in the Sacred Scriptures has been recognized by Universalists as the basis of their ecclesiastical connection; and whereas this faith has been rather understood as such basis than expressed in any constitutional provision; and whereas it seems proper at this time to declare formally the sense of this Association relative thereto, theretore

Resolved, That the following clause be added to the fifth article of the Constitution of this Association:

Provided, That no minister shall receive or retain the fellowship of this Association, who shall not subscribe and file with the Standing Clerk the following declaration:

"I sincerely declare, that I receive the Bible as containing a special and sufficient revelation from God, which is the rule of Christian faith and practice; and that I will strive faithfully to preach its doctrines and inculcate its precepts."

Adopted, The following resolutions, two-thirds of the members present voting therefor:

Resolved, That the third article of the Constitution be amended by the addition of the following clause:

"No minister removing into the Association shall be deemed in good standing for the purposes of this article, until he shall file with the Standing Clerk testimonials of his Christian faith and character, signed by the Standing Clerk of the Association from which he shall have removed, or otherwise satisfactory to the Committee on Fellowship and Ordination, and subscribe the declaration set forth in this Constitution."

Adopted the following resolution:

Resolved, That the fellowship of the Association may at any session be withdrawn from any minister belonging thereto, who shall cease to preach for the space of six months, should it be deemed requisite to the welfare of the denomination.

FIRE IN BOSTON.

We learn from the Trumpet that the First Universalist Church, Father Streeter's, was damaged by fire to the value of three or four thousand dollars. It took in the Vestry, where the conductor from the furnace passed through the floor. We are pleased to learn, however, that the only damage to the Society will be a temporary interruption of their services, as the loss was covered by insurance.

REFUSAL OF FELLOWSHIP—PERFECTIONISM.

There is a Church in Sullivan street called the Free Congregational Church, over which the Rev. Mr. Cochran has been lately re-settled. Arrangements were made for his Installation. Rev. Messrs. Thompson, Cheever, Stoors, Crocker and H. T. Cheever, with delegates from their churches, were invited to form part of the Council and take part in the service; the first was advertised to preach the sermon. They attended the Council. Five hours were spent in the examination of the candidate. His moral character was unobjectionable, and his faith in the creed was found to be orthodox, with a single exception. He did not view the nature and value of *moral action*, metaphysically considered, exactly right. To the question, "Is a man, with a *truly christian* state of mind, in all respects *as good as he ought to be?*" he answered that, "taking into view the past means of improvement which had been neglected, he *is not;* but limiting the question to present obligation, *he is as good as he ought to be.*" In the Confession of Faith it was also found, "That sanctification consists in hearty *obedience to the moral law*, and is the *necessary result* of true faith." These are the doctrines of "Oberlin Perfectionism," and as such, not to be approved. Such was the opinion of the clergymen above named, who, with their delegates, withdrew from the Council, "declining, as they say, to be identified by any public act with *all* the doctrinal views of Mr. Cochran," but willing to have him ordained by his own friends.

This looks amazingly like forming a "Christian Alliance" on the Exeter-Hall Platform! No objection except to the degree of value attached to *moral* action! And yet refuse fellowship and withdraw from the Council, still desiring the Installation to go on, with the responsibility resting upon other persons. There is something in all this which looks like the chaos of the present age, pulverising the last boulders of old errors, and preparing for a union and fellowship upon purer and broader, and more christian principles,—"the unity of the spirit in the bonds of peace." God speed the consummation. W. S. B.

KENSINGTON CHURCH OUT OF DEBT.

By the following letter just received from Br. McMaster, it will be perceived that our Kensington friends have done a noble work. When reading it, we seemed to hear a voice saying to all those societies that have long been groaning under a similar difficulty, "Go thou and do likewise." S. C. B.

I am happy to inform you that the day of salvation has at last dawned upon us. The people which have long sat in darkness and in the shadow of death, have risen to life and light. Their harps they have taken from the willows, and are beginning to make melody with a new song.

They are no more frightened from their beautiful Temple by that ghostly visage of debt which has so long hovered about its walls; but they can now cross its threshold with a cheerful, thankful heart feeling that they are in the house of the Lord, as neither the mason, the brickmaker, the carpenter, nor the glazier can rise up and claim it as his. In consideration of our 'final deliverance,' last Friday evening we had a Jubilee, or a time of thanksgiving. The evening was very inclement, but those who were able to attend found it, I think, a happy and refreshing time. Br. Thomas was with us on the occasion, and cheered and encouraged the people by his very seasonable and appropriate remarks. He also brought with him the $200 so charitably contributed by his society.

And now as this affair is settled, it is no more than just to say that our liabilities were much greater than has been represented

from time to time in the Messenger. I know what they were, as I have had to *meet* them or see that they were met. The whole amount of debt liquidated since we commenced, which was on the second Sabbath in September, has been thirteen hundred and three dollars, not reckoning the interest of about $1000 for upwards of six years, which would have amounted to $360, and which might have been justly claimed by scrip holders and other creditors. But heaven be praised, the Phoenix street church commences the year free from all liabilities—owing *no* man anything. The celler, which has been put under the church since we have been here by our good and generous father Tyson, rents now for $60, and it is reasonably to be hoped that in two years time the ground rent of the church will be entirely cancelled by the renting of the cellar.

In conclusion, I would say that our people who were so heart broken and discouraged, are now in good spirits and full of hope. And in justice to them I must say, they have all manifested a liberality worthy of their cause.

When they were induced to believe that this attempt would not be another failure, they all without exception contributed according to their means and present circumstances in business, and for their liberality may heaven richly reward them, and abundantly prosper them in the good cause in which they are engaged.

Yours as ever,

J. W. McMaster.

Kensington, Jan. 1.

WHY SHOULD UNIVERSALISM BE PREACHED ?

The question is often asked, "If Universalism be true, why preach it ? What good can it do ? What is the use of it ?" It were a sufficient answer to this question, in its various phases and forms, to say, Universalism should be preached *because* it is true. There can be no better reason under Heaven assigned for preaching any doctrine, than that *it is true*. Convince us that a doctrine is true and you give us a full warrant and the highest and best of all reasons for preaching it. For *truth* is of God. Truth is Christ. "I am the way, *the truth* and the life." To preach Christ then, is to preach truth, and to preach truth is to preach Christ. "Ye shall have the truth, and the truth shall make you free." "If the Son shall make you free, ye shall be free indeed."

It was a just remark of Coleridge, that "He who begins by loving Christianity more than truth, will proceed by loving his own sect or Church better than Christianity, and end in loving himself better than all." We should love truth supremely, or above all things, and should never fear to follow where *truth* leads. We may well shrink from error, or fear being deceived by the specious and false *appearance*, where truth does really exist—for falsehood often assumes the garb of truth, the more easily to impose on its victims. But when we know we are following truth, we need have no fears of consequences.

"Truth crushed to earth will rise again;
The eternal years of God are hers:
But error wounded, writhes in pain,
And dies amidst her worshippers."

Do those who ask, "If Universalism be true, why preach it ?" really understand the import and implication of their question? Their question seems to *admit* the truth of it; and by implication at least, that partialism is false; and then presumes to ask, why truth is preferable to falsehood—why it is not just as well to preach falsehood as truth! We certainly have good reason to suspect the honesty of all opposers who ask the above question. What evidence have we that they preach what they believe to be true, while they ask, if *our* doctrine be true, why preach it? The question implies that they do not preach their doctrines *because* they are true, but for some other reason; and if so, they may not even believe them to be true. It is a sufficient reason and warranty for us to preach Universalism, to feel assured that *it is true*—that God hath spoken it by the mouth of all his holy prophets since the world began, and that it maketh "free indeed." D. S.

THE INFLUENCE OF WOMAN.

The following eloquent extract, is taken from a discourse on temperance, by Rev. T. Clapp, recently published in the New Orleans Picayune.

In a temperance address delivered by one of our most distinguished statesmen, the opinion is advanced that intemperance must flourish so long as it is sanctioned by the law of fashion. "Woman," he continues, "has it in her power to abolish, change, or modify this law as she pleases." "We cannot exaggerate the amount or importance of the influence which women hold over manners, opinions and customs. The tone of moral sentiment through this Republic depends upon the women of the Republic. It will bear the character which they consent to have it bear. Neither irreligion nor intemperance, neither coarse nor polished vice, neither a false standard of truth nor a false standard of honor can prevail, if they discountenance it." Their concentrated energies directed to the promotion of this reform might shut up every manufactury of ardent spirits, every cabaret or dramshop, every dispensary of crime, disease and death; restore happiness to ruined families, save the helpless, unprotected orphan and the poor demented suicide. Yes, woman, by her benign, balmy influence, might spread a moral renovation over the land like that of Spring when she comes to change the rugged and unsightly aspect of Winter into the fascinating form of vernal freshness, beauty and fragrance. Yes, if women would put forth all their strength in behalf of the good, the dark clouds which now lower in our horizon would soon be scattered, and the firmament of humanity brighten with the radiance of celestial and immortal virtue.

EXCHANGE PAPERS FOR THE MAGAZINE AND ADVOCATE.

Such of our smaller, or less frequent than weekly denominational papers as can afford two copies of their papers for one of this (in either form,) will confer a favor by directing as heretofore, one copy to the "*Magazine and Advocate, Utica,*" for my use, and the other to the "*Christian Messenger*, New York." And any of my friends, or brother Editors, or Publishers, who may see fit to favor me with papers, will oblige me by addressing them, *Magazine and Advocate, Utica, N. Y.*

D. Skinner.

The Christian Examiner—Vol XI. No. I., for January 1849. Boston: Crosby & Nichols. New York: C. S. Francis, & Co. This is among the best of the standard Reviews in our country. It is managed with great ability, candor and liberality and deserves the support of the friends of a pure Christian literature.

Doings at Albany.—We have no space for comments on matters at the Capital. Gov. Hamilton Fish and Lieut. Gov. Geo. W. Patterson were inaugurated on Monday, 1st. instant. Tuesday Gov. Fish sent his first Annual Message to both Houses We can only say that it is in good taste, written with ability, and of respectable length, for which the printers thank him.

Capital Punishment.—A bill has already been reported in the Senate of this State, to abolish capital punishment.

SECESSION FROM THE CHURCH OF ENGLAND.

A good deal of stir has been produced in certain places by the secession of Rev. Baptist Noel from the Established Church of England. Mr. N. has been reputed to be among the first divines of that church. He is a ripe scholar, and an eloquent preacher. He has, for some time, been settled in the Bedford Chapel, London, the successor of Rev. Richard Cecil. As concerning blood, he is said to belong to the *nobility*, but having an el ler brother he could hope for no rank in politics, so he looked for the preferments of the church. The cause of his change is an opposition to the union of Church and State. He has witnessed the evils growing out of such establishments, and is now disposed to labor on independent ground for the worth of the cause itself. The following is from the National Era :—

"It was his intention to remain in "the church" some time longer, but the Bishop of London sent for him, and requested him to retire at once from John-street Chapel, and not preach again. I understand that he defied Charles James, to drive him from his pulpit, and that on next Sunday he will preach in defiance of the Episcopal threat. Mr. Noel has a work in preparation, on the subject of his secession, which I understand will be ready for publication in about three weeks."

REV. O. A. SKINNER

Has received and accepted a call to return to Boston, to take charge of the Society over which he was settled previous to his coming to this city. He expects to remove early in February.

Br. Skinner will not discontinue his connexion with this paper, but will become our *New England editor*. Living in Boston, the "centre of that *kingdom*," he will be able to furnish the latest intelligence of what is transpiring in that part of the vineyard; so that, we hope, his removal will be a benefit rather than an injury to our paper.

DISCUSSION.

There will be held at Kennedyville, on Wednesday the 24th Junuary, a public Oral Discussion between Rev. N. Sawyer, Universalist, and the Rev. S. C. Adams, Methodist. Each of the parties having one to assist him in the discussion.

It will probably continue several days. (Christian Guardian please copy.)

The Water Cure Journal is edited by Joel Shew, M. D. It is a handsome octavo of 32 pages, "devoted to the philosophy and practice of the Hydropathic system of curing and preventing disease; embracing the true principles of health and longevity." Having experienced the benefits of the "cold water system," as prescribed by Dr. Shew, we feel great confidence in recommending his Journal to the attention of those who need its counsels. It is published monthly at $1 a year, by Fowler & Wells, 131 Nassau street. The present is the first number of the 7th vol. A good time to subscribe.

Labor and other Capital—"The rights of each secured, and the wrongs of both eradicated:" by Edward Kellogg.

So far as we have examined this work, it is a sound, thorough and well written exposition of the true principles and relations of labor and money. It assumes to treat of this most important branch of political economy, in a concise, sober, and common sense manner. Now that half the community is crazy about "California gold," this work comes in very opportunely. If properly written, it will do much good. We shall examine it, and give a fuller notice hereafter.

Outlines of a new System of Physiognomy, illustrated by numerous engravings indicating the signs of the different Mental Faculties. By J. W. Redfield, M. D. We have not examined this work further than to look at the great variety of faces, which form a curious melange, indicative one might think of wit and talent without limit. It is no doubt profitable as well as curious, especially if taken in connexion with Phrenology. J. S. Redfield, publisher, Clinton Hall.

The American Phrenological Journal, No. 1. vol xi. for January, 1849. This is one of the most widely circulated journals in our country, which is of itself proof of its excellence. It is not confined to the mere science of phrenology, but treats of man as a physical, intellectual and moral being. It is doing a good work in its day. Terms $1. Fowler & Wells.

Congressional News.—We arranged with a gentleman who went to spend the winter in Washington, to furnish us the latest news from the Capital, in the form of correspondence. We have heard nothing from him. We *guess* he has got gold dus in his eyes, and gone to California. What else can have become of him?

"Sartin's Union Magazine."—The February Number is received, and fully sustains the promise of the publishers. It is a rich and beautiful specimen of good writing, engraving and printing.

Rev. T. J. Sawyer.—The Orchard-street Society have invited Br. Sawyer to return and take the pastoral charge of that Society. It is not yet known whether he will accept the invitation.

NEW ORLEANS.

The Cholera appears to be making alarming progress in New-Orleans. One hundred cases are reported in one day. It has also shown itself in Memphis, Tenn., and mildly at Cincinnati. Cold weather undoubtedly checks it, though it has been said that climate has no control over it.

Advices from New Orleans to the 26th, report 201 deaths from cholera the two preceding days. The weather was cooler Business was nearly suspended, and thousands were leaving the city.

HOUSE ASHES.

On most lands, house ashes are a valuable application. Where the soil is low, moist and sour, or where there is a constitutional tendency to produce sorrel, ashes are extremely valuable, as they tend to correct the acidity, and produce a more genial state of vegetative power. Twenty-five years ago very few of our farmers thought of applying their ashes in this way. If the brown-ware pedlars would pay them sixpence a bushel—the currency being milk pans, cream pots, or tin cups, they imagined they were getting rid of a nuisance which could never be advantageously applied to the soil. But thanks to the assistance of Chemistry, we are now undeceived in relation to this article, and its highly ameliorating action, on soils, is better understood. Leached ashes are now eagerly sought for, and when applied in due quantity, produce the best results both on the crop and the constitution of the soil.—*Maine Cult.*

An exchange says that nearly all the women are aristocrats Wealth, power and high station, have charms in their eyes and in their hearts, more than really great qualities. Perhaps the poor fellow's experience has led him to this conclusion.

Miscellaneous Department.

Original

TO THE ROSE FOR 1849.

BY E. J. A.

Sweetest Rose! thy fragrance, pouring
On the heart of grief and care,
Sends the spirit, swift, adoring
On the wings of fervent prayer!
Prayer, which soars above all sorrow,
Guided by the eye of faith!
Prayer which sees a bright to-morrow,
Rising o'er the gloom of death.

Sweetest Rose! oh, many a lesson
Doth thy beauteous leaves unfold!
Meekly, spirit, bend and listen,
To the tale so often told!
Earthly hopes so fondly cherished,
Centered on the fragile dust,
All are scattered, all are perished,
Save a strong immortal trust.

She, whose harp that lent such sweetness
To thy fragrance, lovely Rose!
She, with Christ-devoted meekness,
Hath lain down in calm repose.
Oh! this death-knell's solemn pealing,
Sweeps the heart's remotest chord;
All its deep, deep fount of feeling,
Is by memory's magic stirred.

Though we weep, we will not murmur!
Faith applies a healing balm!
Trust in Thee, our heavenly Father,
Shall grief's surging billows calm.
Thou, our loved and cherished flower,
Hast transplanted from our sight;
Still, it blooms in some fair bower,
Wreathed with love's effulgent light.

Sweetest Rose! most truly welcome
Is thy presence, in our home!
Token of a pure affection—
Flowers along life's pathway strewn.
While the spirit drinks with pleasure,
From this deep, unfailing spring,
In return its richest treasure,
Would with rapture hither bring.

Bethel, Ct.

From the N. Orleans Picayune.

THE LOST MAN.

A PRAIRIE SKETCH.

An unfortunate trader once strayed from his companions, and was lost four or five days, suffering the keenest pangs of starvation. It was years ago, yet the story has only been told in oral repetition among the old traders, and has never before, to our knowledge, fallen in the way of a scribe.

The man wandered away upon a sultry midsummer afternoon, oppressed to desperation with thirst, in search of water, while the caravan was dragging along the dreary and heated prairie. Making his way to a cluster of timber that appeared no very tedious distance, he was fortunate enough to find a small cool spring gushing and rippling at the bottom of a deep rocky hollow. The fresh water, the cool shade of the steep rock and the trees above, together with the knowledge that the wagons were still moving along in sight, induced the poor fellow to yield to his weariness and suffer his eyes to close. When he awoke, the gray of evening was deepening around the prairie, and rushing up from the hollow, his eye wandered about in vain search of his companions. He was a raw adventurer upon his first travel, knowing nothing of how to direct his steps in the wilderness, and trusting entirely to the guidance and experience of those with whom he traveled. Hasty, impulsive, and rash as he was careless, and without possessing a single quality of character to assist him in such an emergency, confused terror at once took possession of him, and starting as he thought, in the direction where he had last seen the wagons, he ran with headlong speed, shouting wildly at every step, in hopes of being heard and answered by his companions.

The terrified man, bereft of all thought by the fearful nature of his predicament, could not even remember to fire the rifle he held, but continued tearing his lungs with wild and desolate cries for assistance. While rushing blindly forward in this manner, the night still deepening around him, the man met with a violent fall and was stunned into insensibility for some hours. We are giving now the substance of the poor fellow's own relation. He came back to consciousness some time during the night, in the midst of a pack of howling wolves, and found himself lying by the side of a buffalo's skeleton not yet entirely stripped by the prowling dogs of the desert. A situation more appalling to heart and nerve, may not be imagined. The man doubted not but that he was aroused prematurely from his state of torpor by the hungry creatures assulting his own body, for his clothes were mauled and torn, and the scratch of a claw was on his leg, though a tooth, it seems, had not yet touched him. He had tripped upon the skeleton, and struck his forehead on a horn or some other part, as he discovered a huge lump upon his head, which also ached distressingly when he came to his senses.

The poor-fellow, in the heat of his terror, made out to scare away the wolves from himself, and escape from the spot, leaving the famished animals to return again to the buffalo's bones, and give them a cleaner polishing. Just escaping from one frightful danger, perhaps took something from the keen horrors of his desolate, and wretched condition, but the unhappy man's sensations were harrowing and fearful in the extreme. He still pressed onward, his strength failing at every step, calling in harsh and broken shrieks to his friends, and changing his course again and again, in utter and miserable uncertainty of which way to turn.

Daylight came, the sun rose, noon approached and passed, and the lost man was alone in the desert, famished and faint, and without a solitary hope of regaining his companions or finding the track they were pursuing.

That night the unhappy wretch sank exhausted upon the grass and slept, to awaken in a state of fear and danger more appalling even than the night before. A compact and innumerable band of buffaloes came moving slowly across the region of the praire on which he lay, and he started from sleep in imminent peril of being trodden to death by the huge monarchs of the plain. As these dense masses of buffaloes move, they emit sounds that rise in the air like a sea surge, and as the vast black herd came toward him in deep midnight the poor trader declared that a rolling ocean seemed about to overwhelm him. Utterly paralyzed with his danger, the unfortunate man could but start to his feet, and stand confounded, fearing either to fire or use other means to alarm the buffaloes, lest by exciting their terror he should but increase his own peril. From this critical position how-

ever, he likewise escaped unhurt, for the animals separated, as is their custom when a strange scent is detected, and passed on in two divisions, keeping some two hundred yards clear of the mysterious intruder in the middle. Daylight was again appearing, as the last of this innumerable herd of creatures passed him, and the man was starving. He took aim with his rifle at a retreating buffalo, and missed fire, for his percussion cap was damp with the night dew. Still he was famishing, and his only hope seemed in the slaughtering of a buffalo. He followed, crawling on his hands and knees, and, after hours of weary watching and labor, wounded a cow at last with a successful shot, but the terrified creature limped away and the whole band disappeared, while the poor trader fell prostrate, too exhausted and faint to make another effort in the pursuit.

This unhappy wretch lay groaning aloud, alone in the midst of an interminable waste, abandoned to desperation and despair, when the thin bark of a small prairie dog attracted his attention. Once more he charged his rifle for the little creature was in sight, with its nose lifted just above the mound surrounding its hole The starving man lay prostrate upon the earth, took slow and cautious aim at the dog, and was fortunate enough to knock it out of its hole with a broken back; but before he could reach the spot the dying creature had wriggled back into his hiding place and disappeared. With his ten fingers, the desperate man raked up the earth, and succeeded in dragging the dying dog out upon the grass where without waiting to finish his agony, he tore its warm flesh with his teeth, like a wolf, while the expiring creature was still biting at his fingers.

This unnatural sustenance restored the drooping man and he was enabled to resume his wanderings, which he continued for three more days and nights, alone, desolate and miserable, until he encountered a hunting party of Camanches, whom, so far from avoiding, he rushed to embrace, as though they were kindred near and dear, and the best friends he could meet on earth. They were friends, as it turned out, for they set him upon the track to regain his comrades, with instructions to direct him, and buffalo meat to support him, paying themselves by stripping him of his rifle and everything else of the slightest value he had about him.

After four day's travel the poor trader reached his friends again, and was welcomed as one from the grave. Upon the evening of his loss, search was made in all directions and signal guns firedwhich he would have heard had he not been lying insensible by the buffalo's skeleton. Search was also continued upon the succeeding days, as the caravan moved along, but his wandering had been so irregular, tending in a far and opposite direction, that it was impossible to trace him The five days suffering of this unfortunate man, may be but faintly imagined. Deserted and lost, without hope, in the interminable solitude; alone in a vast domain of sky and grass, famishing and tormented with raging thirst; O, terms may not be found of nervous force sufficient to thrill the natural sympathies, as should such a story as this, of The Lost Man.

CRACKING JOKES.

There is a rude habit which boys often indulge in, familiarly called "CRACKING JOKES" upon one another. The object seems to be to see who can say the wittiest things at another's expense. But in such attempts, generally, *wit* fails; and the strife is, which can say the silliest things in the silliest manner. All such low witticisms may be set down as rude and vulgar.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

LINES

TO A MOTHER ON THE DEATH OF HER CHILDREN.

BY JAMES LUMBARD.

Fond Mother! thou art lone,
Thy heart is very sad,
For they, the beautiful, are gone
Who made thy dwelling glad.

Mourn not that they are gone,
Those jewels of thy soul,
Ere yet a stain had come upon
Their hearts' unsullied scroll.

For each one, now a gem
More lasting than the sun,
Is shining in the diadem
Of God's Anointed One.

But rather joy that they
Thus early have been called,
To bathe in beams of endless day,
With spirits disenthralled!

Utica, N. Y.

Original.

'TIS WELL.

BY HENRY.

'Tis well to dream of greatness,
And 'tis well to dream of power;
But none may know the dreams they have
'Till sorrows darkly lower.

And then, though gloom surround them,
And darkness shroud their way,
A surety of success they have,
Of love without decay.

'Tis well to hope of future years;
'Tis well to cast despairing by;
'Tis well to toil, and live, and love,
And always well to die!

REMARKABLE ANECDOTES OF DOGS.

The anecdotes given of dogs saving the lives of persons in danger of drowning, are so numerous as to be familar to every person. "One cannot reflect on the innumerable instances of the love and usefulness of this animal, without being grateful to Providence for having given to man a creature capable of many of those noble and disinterested feelings, which we are accustomed to appreciate so highly in our fellow-creatures, and almost to look upon as constituting the perfection of the human character." I beg leave to introduce to my readers an anecdote of a dog belonging to a friend of mine, but shall first, however, mention a story somewhat similar, related by an author of great respectability, regarding a dog belonging to a religious house in France. "At a convent in France twenty paupers were served with a dinner at a certain hour every day. A dog belonging to the convent did not fail to be present at this regale, to receive

the odds and ends which were now aud then thrown to him. T he guests, however, were poor and hungry, and of course not very wasteful; so that their pensioner did little more than scent the feast of which he would fain have partaken. The portions were served by a person at the ringing of the bell, and delivered out by means of what in religious houses, is called a *tour;* which is a machine like the section of a cask, that, by turning round upon a pivot, exhibits whatever isi placed on the concave side, without discovering the person who moves it. One day, this dog, who had only received a few scraps, waited till the paupers were all gone, took the rope in his mouth, and rang the bell. His stratagem succeeded. He repeated it next day with the same good fortune. At length the cook, finding that twenty-one portions were given out instead of twenty, was determined to discover the trick; in doing which he had no great difficulty; for, lying *perdu* and noticing the paupers as they came for their different portions, and that there was no intruder except the dog, he began to suspect the truth; which he was confirmed in when he saw the animal wait with great deliberation till the visitors were all gone, and then pull the bell. The matter was related to the community; and, to reward him for his ingenuity, he was permitted to ring the bell every day for his dinner, on which a mess of broken victuals was always afterwards served out to him."

The following is the anecdote I refer to. A friend of mine, Captain W. Aug. Thomson, R. N., residing near Edinburgh, has a dog, both the parents of which were natives of Newfoundland. At the time I refer to (1836) he was, I believe, only two years old, but exhibited all the indications of great muscular power, and singular sagacity. He was considerably larger at that time than many full-grown animals of the same breed, and I always imagined his eye possessed a very peculiar degree of intelligence. One day my friend walked down to the sea beach to observe the military, whose barracks are in his neighborhood, performing their evolutions, and took the dog with him. All went on very well till the cavalry commenced firing, but such a sound was to much for the astonished Bounce, as the dog is called. Being quite a puppy, like many other puppies, he was not very willing to stand fire, and he therefore considered the best thing he could do was to sound a retreat. Accordingly, without casting a single glance towards his master he *bounced* away homeward at full gallop, with his tail depressed, and in evident terror. His master's residence is about a mile from the beach, and it appeared the dog ran the whole way at full speed. But as the house is in a garden and surrounded by a lofty wall, having a gate which is always shut, and which communicates with the house only by a bell, it became a problem to our canine reasoner, how to get within the walls so as to be in safety. The gate he could not open, the wall was too high to leap; how then could he enter? He perceived at once his predicament, and no doubt thought of the bell he had so often seen his master pull, and the sounds of which were so often followed by the opening of the gate. Crossing the road, he ran up to a laboring man who was passing, and with all the gentleness he could assume, seized him by the wrist and held him, at the same time wagging his tail, and endeavoring to direct the man's attention to his situation. The man was at first, naturally enough, much terrified; but the perfectly gentle appearance of the animal prevented his fears from increasing. He therefore accompanied the dog across the road, and was led close up to the bell, which he at once perceived the animal required him to pull; this having done, he was no longer detained a prisoner, and the gate being opened, he related, in astonishment to the servant, the singular conduct of the dog. This little story is entitled to the highest credit, not only on account of the source I derived it from, but because I myself have seen the dog, when desirous of leaving the room, take his master by the wrist and lead him to the door in order to open it. All this I have been assured is solely the result of the dog's instinct, or rather, reason, as he never received any instruction. I trust that, although this anecdote has little direct reference to humanity in animals, I may be excused taking this opportunity of mentioning it.

SCRAPS GATHERED FOR LINLEY.

BY COUSIN ALICE.

THE BOY AND MAN.

A few years ago, there was in the city of Boston a portrait painter, whose name was Copley. He did not succeed well in his business, and concluded to go to England and try his fortune there. He had a little son, whose name was John Singleton Copley, whom he took with him.

John was a very studious boy, and made such rapid progress in his studies, that his father sent him to college. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would make a very eminent man.

After he had graduated he studied law. And when he entered upon the practice of his profession, his mind was so richly disciplined by his previous diligence, he almost immediately gained celebrity. One or two cases of great importance being intrusted to him, he managed them with so much wisdom and skill as to attract the admiration of the whole British nation.

The king and his cabinet seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his services for the government They therefore raised him from one post of honor to another, till he was created Lord High Chancellor of England—the very highest post of honor to which any subject can attain; so that John Singleton Copley is now Lord Lyndhurst, Lord High Chancellor of England. About sixty years ago, he was a little boy in Boston. His father was a poor portrait painter, hardly able to get his daily bread. Now, John is at the head of the nobility in England; one of the most distinguished men in talent in power in the House of Lords, and regarded with reverence and respect by the whole civilized world. This is the reward of industry. The studious boy becomes the useful and respected man.

CONFERENCE AT MARYLAND, OTSEGO COUNTY.

There will be a Universalist Conference Meeting, in the Baptist Church at the above named place, on Wednesday and Thursday 24th and 25th January, 1849. A cordial invitation is extended to our friends, and the public generally, to attend

A Conference of the Black River Association will be attended at Tylersville on the third Wednesday and Thursday, (17th and 18th) in January. May it be a time of refreshing from the presence of the Lord.

Henderson, Dec. 19, 1848. P. Morse, Standing Clerk.

BUSINESS ITEMS.

Messrs Mudge & Corliss, discontinue the Miscellany sent to Samuel Knower, 290 Second street, N. Y.

RELIGIOUS NOTICES.

Rev. S. C. Bulkeley will preach in New Haven, Connecticut, at such time and place as the friends may appoint, the third Sunday in this month, (21st inst.)

THE FOURTH LECTURE ON EUROPE—Will be delivered in the Bleecker-street Church next Sunday evening. Subject, *Holland.*

MARRIAGES.

On the evening of November 15th, by the Rev. S. R. Smith, Mr. A. B. Woodbury, of Silver Creek, to Miss Ella M. Love, daughter of Levi Love, Esq., of Upper Black Rock, N. Y.

Same evening, by the same, Mr. John H. Shaw, to Miss Maria Simcoe, both of Buffalo.

By the same, December the 14th, Mr. Daniel Kirkwood, to Miss Elizabeth Mahoney, both of Buffalo.

By the same, December the 25th, Mr. William Arthur, to Miss Elizabeth Mason.

Same evening, by the same, Mr. Oliver S. Bruce, to Miss Helen M. Jones, all of Buffalo.

In Hudson, on Sunday evening, December 31st, 1848, by the Rev. G. Collins—Mr. Samuel P. Haines, of Sing Sing, Westchester County, to Miss Eliza A. Campbell, of the former place.

DEATHS.

In Darien, N Y, December 19th, of consumption, Porter Bagley, aged 46 years. The funeral was attended at the residence of his father, on the 20th, and a discourse delivered by the writer. S. G.

In Darien, N Y, December 21st, Margaret, wife of the Rev. John S. Flagler, aged 65 years.

By this dispensation of a wise Providence, one venerable brother, two sons, a daughter, other relatives, and a numerous circle of friends, are left to mourn their loss. But they are not left without the sources of consolation and good hope. Sister Flagler, was one of the excellent of the earth, and has gone down to the grave, leaving a good name behind. In her earlier years, she was a Partialist. But subsequently her faith was enlarged, and for twenty-five years, she has been a happy believer in the "great salvation," and in her daily walk exemplified the beauty and the power of this glorious faith.

The funeral was attended on the 23d, when the writer officiated, and attempted to administer the consolations of the everlasting gospel. S. G.

In Hamilton, N Y, on the 26th of October, Mr. Charles Smith, aged 73 years. The subject of this notice was one of the earliest defenders of our cause in the section where he resided, and ever took delight in the services of the sanctuary. He was a devout worshipper, and contributed liberally by his presence and his means to the support of our cause. He has left behind a wife and children, who though called to mourn are not left to sorrow as those without hope.

In Hamilton, on the 19th ult—Emily, only daughter of Henry and Clarissa Haines, aged 17 years. The deceased was a most amiable and estimable young lady, and her death is deeply lamented, not only by her parents, but a numerous circle of friends and acquaintances. Her funeral was attended on the 21st ult., in the Presbyterian Church at Poolville, at which time and place, the consolations of the gospel were tendered to the bereaved friends by the writer. J. P.

In Buffalo, on the 1st instant, of typhus fever, after an illness of eight days—Hezekiah H. Carpenter, Esq, of the firm of G. D. Smith & Co., aged 48 years, formerly of Le Roy, Genessee County

Mr. C. was emphatically "a man amongst men,"—intelligent, frank, industrious and upright. He honored the christian profession, with the integrity and purity of a christian life—and has been long and generally known, as a devoted believer and ardent supporter of the doctrine of Universal Salvation. "The memory of the just is blest."

S. R. S.

December 10th, in Newark, New Jersey, of congestion of the lungs—Frederick, infant son of John Gregg, of Newark, New Jersey, aged 7 months.

PROSPECTUS

OF THE EIGHTEENTH VOLUME OF THE

NEW YORK

CHRISTIAN MESSENGER.

TO BE EDITED BY

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley.

A new volume of this paper will be commenced on the 11th of November. It will be published as heretofore, on a super-royal sheet, in folio form. The paper will be of good quality, strong and white, and the mechanical execution will be equal to that of any other denominational paper.

It will be devoted to the defence and illustration of Universalism; Morality, Literature, and Science; to questions of Reform and Progress, and General Intelligence. It will contain Sermons, Essays, Scripture Expositions, Reviews of Books, interesting Moral Stories, Juvenile Pieces, Denominational and General News.

Besides the productions of the Editors, it will contain articles from our best writers. Regular Correspondents, in different parts of the country, have been engaged to furnish the earliest information touching the interests of our cause.

New-York is the Commercial Emporium of the Union, and it affords peculiar facilities for the publication of a Universalist paper; and we hope to make ours worthy of an extensive patronage. If past experience and untiring perseverance will enable us to do so, our friends may depend on receiving one equal to any in the Denomination.

We respectfully ask the aid and co-operation of all our present patrons and all who wish well to our success, promising, on our part, to do every thing in our power to render the Messenger an acceptable and usefu paper.

TERMS.

The MESSENGER will be Published every Saturday, at Two DOLLARS a year, payable in advance; to which *Fifty Cents* will be added if not paid within Six months from the time of subscribing.

Persons sending us *Ten Dollars*, shall receive *six* copies, or *Twenty Dollars, Thirteen* copies.

S. C. BULKELEY & CO.

Messenger Office, 140 *Fulton-street, N. Y.*, Oct. 30, 1848.

THE CHRISTIAN AMBASSADOR,

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NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.

PROVISIONS.

Flour, per bbl.,	$5 62a6 25	Beef, mess, per. bbl.	10 50a12 00
Wheat, Genesee, bush.,	1 23	" Prime, "	$6 50a7 50
" Western, "	1 12a1 20	Lard, per lb.,	7a7 1-2
Indian Meal, per bbl.,	2 95a300	Cheese, "	6 1-2a7 1-4
Corn, round, per bush.,	65a68	Butter, Orange Co. dairy,	19a22
" mixed, "	60a63	" Western "	16a18
" New Orleans, "	60a62	" Ohio Common,	10a12
Rye, "	62	Salt, Turks' Island, bush.,	21
Oats, "	33a37	" L'pool grnd, sack,	1 02a1 05
Pork, Mess, per bbl.,	15 25a$16	" " fine, "	1 25a1 35
" Prime, "	13 00a$14	Wool, pulled and fleece,	23 a 36

MISCELLANEOUS.

Hay, pressed, per 100 lbs.	59a60	Timothy Seed, tierce,	15a17
Hops, per lb.,	9a10	Clover " per lb.,	6a7
Feathers, live American,	30a35	Flax, rough, in bulk, per	
Flax, per lb.,	9	bushel,	1 20a1 25

New-York Cattle Market....Tuesday, Jan. 2.

At market 1,500 Beef Cattle, 60 Cows and Calves, and 4,000 Sheep and Lambs.

BEEF CATTLE—The intervention of the Holidays has prevented the usual amount of business being done the past week, and the attendance in the yards on Monday was particlarly sparse. Prices have given way a little, and the fair average of the market may now be quoted at, say from $6 to $8 50 per cwt, with a few extra at $9. 500 left over unsold.

COWS AND CALVES—Sales at from $24 to $33 a 48. All sold.

SHEEP AND LAMBS—The offerings are very heavy. Prices of sheep 1 25 to 2 75 a 4 50. Lambs $1 to 2 75. Left over 500.

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